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3. Thy work is that of a noble magician ; truly thou hast made thyself to be of one flesh ; thou hast made thyself, and who dare affront thee ?

4. Truly he who affronts me does not find himself well with me ; my fathers took by the head the tigers and the serpents.

The tenth verse of the hymn appears to refer to the departed souls of the brave ones, who for four years, according to Aztec mythology, passed to heaven, and then returned to the palace of Tlaloc.

We would willingly proceed to cite from other chants, but space fails ; yet we must note the hymn to the All-Mother : —

6. Ho ! she is our mother, goddess of the earth ; she supplies food in the desert to the wild beasts, and causes them to live.

7. Thus, thus, you see her to be an ever-fresh model of liberality towards all flesh.

It would seem impossible to read any of these psalms without having awakened a most vivid interest in this marvellous mythology.

We note one striking observation : Dr. Brinton affirms that the name of Cihuacoatl, mythical mother of the human race, usually rendered “serpent-woman,” should be rather interpreted as meaning “woman of twins,” as an epithet of fertility. Thus would vanish a supposed reference to the serpent as origin of the human race.

W. W. N.

LE FOLK-LORE. Les traditions populaires et l'ethnographie légendaire. By PAUL SÉBILLOT. (Revue d'Anthropologie, April 15, 1886.)

DEVINETTES DE LA HAUTE-BRETAGNE. By PAUL SÉBILLOT. Paris. Maisonneuve et Leclerc. 1886.

LES OS DE MORT DANS LA LÉGENDE ET LA SUPERSTITION. By PAUL SÉBILLOT. (L'Homme, April 10, 1887.)

LES VOLCANS. By PAUL SÉBILLOT. (L'Homme, June 25, 1887.)

LE FOLK-LORE DES OREILLES. By PAUL SÉBILLOT. (L'Homme, June 25, 1887.)

LES COQUILLES DE MER. Étude ethnographique. By PAUL SÉBILLOT. (Revue d'Ethnographie, Paris, 1887.)

INSTRUCTIONS ET QUESTIONNAIRES. By PAUL SÉBILLOT. (Reprinted from L'Annuaire des Traditions Populaires, 1887.)

BLASON POPULAIRE DE LA HAUTE-BRETAGNE (Ille-et-Vilaine). By PAUL SÉBILLOT.

LE PEUPLE ET L'HISTOIRE. Les souvenirs historiques et les héros populaires en Bretagne. By PAUL SÉBILLOT. Vannes. E. Lafolye, éditeur. 1889. Pp. 33.

These articles, which have been printed in journals, or issued in separate form, exhibit the activity with which the Secretary of the *Société des traditions populaires* has pursued studies relating to folk-lore. The papers on bones of the dead, folk-lore of the ears, volcanoes, and sea-shells, contain a mass of beliefs having relation to these objects, and derived from all parts of the globe. The last mentioned is, so far as we know, the only study in which

such superstitions have been brought together. The collection of riddles includes one hundred and nineteen, belonging to Brittany, but in the French language. The *Blason populaire* contains the surnames and appellations, usually of a derisive character, by which the inhabitants of the various Breton communes were habitually designated by their neighbors. The *Instructions et Questionnaires*, issued by the society named, is a question-book of great fulness, serving as a useful guide to collectors.

In the last printed of these articles, M. Sébillot has gathered together the recollections of historical personages preserved in the popular tradition of his province. It is rather melancholy to observe how few are these reminiscences. Traditions respecting Arthur, Merlin, and Roland appear to be at present altogether lacking. Modern as well as ancient personages suffer from the same oblivion; Anne of Brittany, last of the independent sovereigns of that province, seems to be the only historical character who can be said to have a place in popular esteem, a distinction which she possibly owes to the identity of her name with Saint Anne, mother of the Virgin, and object of a special cult in the province.

The word "folk-lore" has now become established in most European languages, being used to denote a vast and indefinite field, including popular literature, popular customs, and anthropologic observations of various sorts. M. Sébillot's explanation of the term, and the ground which it may be taken to cover, is the most judicious and rational which we have seen; at some future time we hope to refer again to this paper, when we may be able to examine the matter more at length.

W. W. N.

COLLECTION INTERNATIONALE DE LA TRADITION. Directeurs: MM. Émile Blémont et Henry Carnoy. Volume II. *Les Livres de Divination*. Traduits sur un manuscrit turc inédit, par JEAN NICOLAIDES. Paris. Aux Bureaux de la Tradition, 33 rue Vavin. 1889. 12mo, p. xii., 101. Volume III. *La Musique et la Danse dans les traditions des Lithuaniens, les Allemands et les Grecs*, par le Dr. EDMOND VECKENSTEDT. 12mo, pp. xii., 98.

The first of the little books above mentioned contains the translation of an old manuscript discovered by the translator at Constantinople. Several Hellenists to whom it was shown vainly endeavored to discover its sense, until M. Nicolaides, happening to read it aloud, discovered that the text was Turkish and Arab, written in Greek characters! The treatise (the date of which is not specified) includes books on the interpretation of omens from thunder, lightning, and earthquake, rainbow, auguries from the day of birth, effects of the position of the constellation of the dragon, lucky and unlucky days, and auguries from the date of celebration of Christmas. Some of these superstitions have found their way into European almanacs. It is calculated to give the reader a vivid sense of the credibility of mankind, during so many generations guided by such a phantom; for if the superstitions of unwritten folk-lore exhibit beliefs, which, if groundless, are